



AN ETERNAL CALL TO KNOWLEDGE

Samadova Mehriniso Nasriddin qizi
1st-year student, Turon University, Uzbekistan

Abstract: This article explores the emergence of the Jadid movement, focusing on its founder Ismail Gasprinskiy, his life, literary legacy, and especially his work “The Muslim World of Bliss” (Dorur-rohat musulmonlari), which embodies the ideals of enlightenment and reform.

Key words: Turkestan, Jadidism, national liberation, Munavvarqori Abdurashidkhanov, Abdulla Avloni, “Padarkush” play, Ismail Gasprinskiy, Mustafa Gasprinskiy, Usuli Jadid, The Muslim World of Bliss, the Land of Prosperity, Mulla Abbas Turkistani.

INTRODUCTION

“Let us remember how the Jadids, in the early 20th century, at their own expense, founded schools, libraries, reading rooms, theaters, and newspapers, and distributed them freely to the children of Turkestan.”

In an era when a nation lay trapped beneath centuries of dust, its people’s eyes were clouded by forgotten dreams, and their hearts still bloomed with noble intentions. But the times were cruel and bitter: ignorance, injustice, and backwardness chained the flow of life. On a night as still as the desert, with stars seemingly tired of shining, the silence of ancient cities, forgotten madrasas, and broken hearts reigned.

It was on such a harsh night that a breath of early spring — the breath of Jadidism — pierced through the winds of the past. In the silence, a whisper began to rise — a call gathering strength from within. This was the dream of a nation long mourning but never extinguished, and there were those who heard it: “The Jadids, who poured their pain into poetry, their hope into education, and their courage into the pen.”

Jadidism was not just a movement — it was the cry of a nation oppressed but not defeated. The movement arose because the people were alienated from knowledge, deprived of justice, and trapped in the slumber of ignorance, unable to keep pace with the world.

While the world had long awakened, machines buzzed, printing presses poured out rivers of books, and science and art were valued, our homeland remained entangled in the ropes of outdated tradition.

Jadids emerged as the morning stars among a grief-stricken people. Walking through the streets of sorrow and despair, they sought to light the candle of knowledge and truth. The reasons were many:

- Widespread illiteracy among the people
- An outdated and regressive educational system
- A longing for national freedom and development
- The inner drive of awakened consciences determined to change the world and awaken their nation

They knew: “Enlightenment is the only weapon against darkness.”



Thus, they held the pen mightier than the sword. In poetry and prose, they sang of dreams and pain, spoke the wounds of the time in articles, and turned their sorrow into words and hope into stories.

Jadidism was the anthem of national awakening, written in blood and tears on the dawns that came too late. Every line, every action, echoed: "Awaken, my people, awaken!"

Events such as the 1904–1905 Russo-Japanese War, the 1905–1907 First Russian Revolution, and the 1908 Young Turk Revolution deeply influenced the worldview of the Jadids.

In 1909, Abdulla Avloni established the "Jamiyati Khayriya" (Charity Society), offering free education and assistance to orphans. He authored revolutionary textbooks for schoolchildren, including *First Teacher*, *Second Teacher* (1912), *History*, and *Turkiy Guliston or Ethics* (1913). By 1917, he was a prominent publisher and journalist who founded newspapers like *Shuhrat* and *Osiyo* in Tashkent. In 1913, he also created the "Turon" theatrical troupe, debuting the play *Padarkush* ("Parricide").

From 1904, Munavvarqori Abdurashidkhanov began actively engaging in social life, opening Jadid schools and teaching there. He authored phonics-based textbooks such as *Adibi Avval* (First Writer, 1907) and *Adibi Soniy* (Second Writer, 1907), which were reprinted several times. Between 1906–1917, he edited newspapers like *Khurshid*, *Najot*, and *Kengash*, founded various journals, and promoted Jadid theater.

At first, their words trembled like a candle in the wind. Escaping the grip of outdated beliefs and ignorant colonizers was no easy task. Yet every word they spoke was like a seed sown in hearts.

They knew: "This path is not easy. Each classroom was a battlefield, each literate child a victory."

They gave their time, wealth, and freedom. Many were arrested or exiled, but their ideas could not be silenced. They walked on, considering obstacles as mere thorns underfoot, tirelessly raising the torch of knowledge above their heads even during the darkest nights. Because these words were the cry of the people's hearts — and finally, the people awakened.

Jadidism — a gentle but mighty fire of a long-delayed dawn — left a golden trail reminding us of our identity, values, and honor.

Ismail Gasprinskiy — A Beacon of Enlightenment

Among the intellectuals who lit up the dark times with the flame of enlightenment was Ismail Gasprinskiy — a great thinker, reformer, writer, and the founder of the Jadid movement. Born on March 21, 1851, in the village of Ajikuy near Bakhchysarai, his father, Mustafa Gasprinskiy, was a Russian military nobleman from Gaspra near Yalta. Ismail studied at a local Muslim school and later at the Moscow Cadet School. After returning to Crimea, he worked as a Russian language teacher and studied in Istanbul and at the Sorbonne University. He became familiar with the Young Turks movement and gained a broad perspective by comparing Eastern and Western cultures.

In his first pamphlet, "Russian Islam", Gasprinskiy opposed blindly imitating European civilization. Instead, he advocated critically adopting its benefits and urged Muslims to master science, technology, and modern education. He opened the first Usuli Jadid (New Method) school in Bakhchysarai and visited Bukhara, Samarkand, and Tashkent, where he met with progressive intellectuals.

To widely spread Jadid ideas, he founded the newspapers Tarjimon (The Translator), Millat (The Nation), Children's World, Awakening, Women's World, and the satirical weekly Ha-ha-ha. Gasprinskiy became a recognized leader of the Muslim national liberation movement. His work "The Muslim World of Bliss" (1906) was a visionary piece advocating for enlightenment, modernism, and reform. At its heart lies his lifelong slogan: "Unity in language, unity in thought, unity in action." In this work, Gasprinskiy imagines an ideal Muslim society — a land of enlightenment, justice, and gender equality, where men and women walk hand in hand toward progress. This utopia, The Land of Prosperity, is portrayed through the eyes of Mulla Abbas Turkistani from Tashkent, who ends up in a hidden Muslim country during his travels through France and Andalusia.

Although well-educated by Turkestan standards — fluent in Arabic, Persian, grammar, logic, and rhetoric — Mulla Abbas is astonished to find that even women in the Land of Prosperity are more educated than him. Female judges, advanced healthcare, and intellectual life surpassing even that of Europe are part of this imagined land.

Gasprinskiy knew that opposing the Soviet system with weapons was futile — but through education, the people could be awakened. His message: "Only knowledge can bring true freedom." In this work, he doesn't just portray how knowledge can bring prosperity but also shows that Islam, at its core, promotes intellectual and spiritual perfection. Every citizen in the Land of Prosperity lives with dignity, knowledge, and mutual respect. Even the architecture reflects the refined minds that built it. As Abdulla Avloni once said, "Education is, for us, a matter of life or death, salvation or destruction, prosperity or disaster." This is the essence of Gasprinskiy's message.

CONCLUSION

It is difficult to fully analyze The Muslim World of Bliss in a single discussion. The work invites deep reflection and is not easily understood by those with limited knowledge. Gasprinskiy highlights the consequences of ignorance in early 20th-century Turkestan and urges us to imagine a better future — one based on knowledge and enlightenment, much like the Land of Prosperity.

He showed us that the pen, not the sword, could be our path to strength. As Abdulla Qodiriy once said: "Literature, in its truest form, breathes life into the wounded soul; it washes away the deep stains not only from our bodies but from our blood — a clear stream that cleanses blurred vision and weary hearts."

REFERENCES

1. I. Karimov. High Spirituality is an Invincible Force. Tashkent: Ma'naviyat, 2008, p. 45
2. A. Cho'lpon. What is Literature? (1914), Ziyoz.uz, 2004–2025
3. I. Gasprinskiy. The Muslim World of Bliss. Tashkent: Akademnashr, 2022

